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BOOKS AND THEIR WRITERS.

THE Bishop of Manchester's Charge at his Primary Visitation, which has been published under the title, *Christ in His Church* (Macmillan & Co., 3s. 6d. net), will be read with great interest. It is not as comprehensive a statement of the teaching and practice of the Church of England as Bishop Headlam's recent Charge, but it is similar in character, and gives an account of the principles underlying the constitution of the Church, of some of the characteristic features of the Church to-day, and of the attitude of the Church to some of the most important of the problems facing the Church in general and the diocese of Manchester in particular. On some of his fundamental points the Bishop is not as clear as many of his readers would desire. The Church, he says, "is the representative, in the historic order, of that infusion of Divine power into human nature which begins with the Divine act of the Incarnation ; and as we conceive the Church, it is a sacramental Body, that is to say, a Body which exists to be the medium of the Divine Spirit. It is not an association together of people who, finding that they are agreed upon certain points, think it desirable to combine in order to propagate their opinions. It is the actual and necessary product of the fact of the Incarnation ; and it is therefore itself, in the ground of its being, as Divine as the Lord Jesus Himself, and it is called His Body." Now this is a beautiful and inspiring conception of the Church, but we are left wondering what particular bodies represent it in the historic order, and why should the term sacramental be applied to it. Elsewhere "sacramental principle" is used in the current fashion, and we are told that the sacramental principle pervades the whole of life, but we find the same inconsistency in the use of the term as seems to be common to all who employ it. In general the sacramental principle is used to signify the use of material things for spiritual purposes. Dr. Temple even warns us against the danger of isolating the Sacraments of the Church from "the holy use of God's material gifts in God's service," yet when we come to the Sacrament of Holy Communion many of these writers introduce a quite new idea of the relation of the spiritual to the material, for the bread and the wine there are regarded as becoming in some way the actual vehicle of the spiritual ; the Divine Presence

is supposed to be located in them either by transubstantiation as in the Roman Church or by some less defined method.

Again, he says in regard to the reservation of the Sacrament that there should be liberty for any individual who so wished, to pray in the Church where the Sacrament is known to be reserved, and yet that our Church should decline altogether any sanction to organized devotions before it. He thinks that "this is the right point at which to draw the line," as it represents the balance of truth maintained by our Church. With all respect to the Bishop we cannot forget that our Church has definitely forbidden reservation, and it is difficult to imagine that the practice will be thus restricted once reservation and private devotion are sanctioned; and as to the balance of truth, if the presence of Christ is sought in the heart of the believer (in Hooker's phrase) there will be an end of any desire to reserve the elements for any purpose of worship. The elements will be regarded in their true light as symbols, the only view that is in real harmony with the sacramental principle as enunciated by its exponents.

Canon Storr's *The Living God* (Hodder & Stoughton, Ltd., 5s. net) is one of the most useful books recently published. The Archbishop of Canterbury's warm commendation in the Foreword is well deserved. We can never escape from the great fundamental truth that our religion depends ultimately upon our conception of God. It is therefore essential to get as near the truth as finite man can in his endeavours to approach the Infinite. Canon Storr suggests the line of thought to be followed in such an endeavour, and carries his reader along with approving consent as he builds up his case point by point. Starting from the existence of God and the difficulties of the position of the atheist, he examines the various ways in which God makes Himself known to man, and the character of God as thus made known. Most of the problems that are raised to-day, and especially those which are felt by earnest and truth-seeking people, are sympathetically considered. For the benefit of preachers I may add that there is the making of many sermons in these studies of the being of God, not the least important of which would be those to be derived from the careful consideration of what is said about the suffering and the severity of God.

The Progress of Prophecy, by W. J. Farley, M.A., B.D. (R.T.S., 6s. net), will be read with great pleasure by Bible students. It more than fulfils its aim of being "a study of Hebrew prophecy in its historical development." The treatment is necessarily brief, but the salient features are set out so clearly that the work of the prophets is conveyed to the reader in vivid and enduring outlines. There may be differences of opinion upon points of detail, but there will be general agreement on the author's conception of prophecy, and his interpretation of the prophetic messages. His account of the historical setting is specially helpful. Since Sir G. Adam Smith's books on the prophets, we have learned to appreciate how much can be learnt in this way, and Mr. Farley makes full use of the history. But the usefulness of the book extends beyond what I have so far suggested. There are notes and appendices on many points such as the use of particular words, the meaning of a covenant, the offices of Christ, which are specially valuable and give useful guidance in the interpretation of the Old Testament. It is a book that students will delight to use, and preachers will find help in it for the preparation of their sermons. Take as one example—the account of Ezekiel. There is sufficient in it to give the background of a good sermon on the prophet and his work.

The Rev. J. K. Mozley's work on the Atonement is well known. It is a book valued by students. In his latest volume, *The Heart of the Gospel* (S.P.C.K., 5s. net), he returns to the subject in the reprint of a series of articles which have appeared elsewhere, and addresses delivered on various occasions. For him this is the heart of the Gospel, and he treats it from the point of view which is regarded as essentially Evangelical, although he makes allowance for the criticisms and tendencies of modern thought. "There is," he says, "something which we can by no means afford to give up in the old ideas of the satisfaction which He made to God, and of the penalty of sin which He took upon Himself." Among the other essays is a warm tribute to Dr. P. T. Forsyth, to whom the volume is dedicated in grateful and affectionate remembrance. He speaks of him as occupying a position of almost solitary eminence in the sphere of dogmatics among the theologians of his day. The essay on "The Work of Christ in Modern Theology" is a useful guide to the best recent books on the person and work of our Lord, with which subject

two other essays also deal, answering some of the difficulties raised by modern thought.

“ The Living Church ” Series is maintaining the high level of variety and interest which characterized its earlier volumes. One of the latest additions is Canon Lacey’s *The One Body and the One Spirit ; A Study in the Unity of the Church* (James Clarke & Co., 6s. net). It bears two of the outstanding features of all Canon Lacey’s work : cleverness and honesty. He is honestly anxious to win towards the unity of Christendom, and he seeks to lay what he believes will be a solid foundation in proving that the terms used by St. Paul, which the Canon has chosen as the title of his book, are no mere metaphor but represent the reality of the character of the Church. He exercises his immense powers of mental ingenuity in performing various feats of intellectual gymnastics with words and phrases. We are left astonished at his ability and remain unconvinced. Yet with it all he is transparently honest. So much so that he prints along with an essay of his own on the Minimum Conditions of Intercommunion, which appeared in the *Church Quarterly Review*, the reply of Dr. Vernon Bartlett. The effect is that the plain English common sense of the reply makes the elaborate scheme of dialectic, and the casuistical word-play of the Canon seem irrelevant, and sweeps it gently away as of little significance in dealing with the main facts. It has often seemed a pity to us that the Canon’s great mental abilities and erudition should be joined with an almost Puck-like irrelativity to the facts of a situation. He seems to possess some un-English quality of mind which leaves the results of its working without influence on the ordinary reader.

Another interesting addition to the series is Dr. Rufus M. Jones’ *The Church’s Debt to Heretics* (James Clarke & Co., Ltd., 6s. net). Those who have studied the heresies in text books for examinations have little idea of the interest which can be derived from them when treated by a master hand. Dr. Jones is already well known as a writer of unusual ability, and his *Studies in Mystical Religion* holds a high place among books on that subject. As the title of the present volume indicates, he has a certain sympathy with some at least of the heretics, and it is probably this which gives his account of them its special attraction. A general view is given of the chief heresies

from Gnosticism down to the time of the Reformation, when heresy in the technical sense ceased, and became, as he says, synonymous with error. He emphasizes the tendency of many of the heretics to promote a spiritual conception of Christianity in opposition to those whose desire was to maintain its institutional character. Many will share his sympathy to this extent as well as his appreciation of the protestant position of Luther and the Reformers as "a proclamation of freedom and a declaration of the right of individual judgment." On some other points, such as his support of Abelard's view of the Atonement, there will not be complete agreement. In spite of the able presentation of that view by several modern writers, there are still many who believe that it does not cover all the facts of that great mystery. To those who desire a fresh outlook upon the chief heretics I cordially recommend Dr. Jones' stimulating account of them.

All who are interested in Mysticism will welcome the Rev. Dundas Harford's edition of the *Shewings of Lady Julian of Norwich*, 1373 (H. R. Allenson, Ltd., 3s. 6d.). This is a new edition of the visions which were formerly published under the title "Comfortable Words for Christ's Lovers." They are from the earliest manuscript, round which there is something of romance, as it was lost for over 150 years and only came to light in 1909 when the British Museum acquired it from Lord Amherst's collection. There are three manuscripts of the visions in addition to this, the Sloane and the Paris, which have been edited by Miss Grace Warrack and Father Tyrrell respectively. These are both much longer than the Amherst MS., and in Mr. Harford's opinion they are expansions of it after twenty years of thought and meditation. In his recent book on the Lady Julian Dr. Thouless accepts this view, although he gives an account of the Shewings as they appear in the longer forms. The appearance of this edition is of special use on account of the revival of interest in Lady Julian and indeed in Mysticism generally. This is not the place to enter on an examination of the character and value of these visions. They are an important example of those mystical visions which have had such a prominent place in religious experience. Mr. Harford is to be congratulated on the success which has attended his careful transcribing and editing of the manuscript.

I have read Dr. Major's *Jesus by an Eye-witness* (John Murray, 3s. 6d. net) with the Greek text of St. Mark's Gospel, and have found it of great interest. He helps to make clear the truth of his quotation from Westcott's *Introduction to the Study of the Gospels*—"There is perhaps not one narrative which he (St. Mark) gives in common with St. Matthew and St. Luke to which he does not contribute some special feature," and in many cases these provide material for a better understanding of the whole passage. He also gives sufficient proof of St. Mark being an eye-witness from the character of his writing. He says, "As we read Mark, especially in the Greek, he impresses us as a plain man telling a plain tale. He is direct, simple, artless, almost naïve, but we get the impression that he knows his background thoroughly." Students will find this work a stimulating companion to the study of St. Mark's Gospel.

Two University men have set themselves the useful task of issuing a series of "Handbooks of Modern Evangelism." Their aim is to make our present-day evangelistic work more effective than it has been. They believe that the Gospel message has all its old power but it must be presented to modern minds in modern ways. As one of the series, they have issued a volume of model sermons—*The Modern Evangelistic Address* (5s. net). They have secured the help of a number of experienced and successful evangelists, among whom are Canon Hay Aitken, Dr. H. E. Fosdick, Dr. A. Herbert Gray, Mr. J. Chalmer Lyon, Mr. W. Graham Scroggie, Mr. D. P. Thomson, Mr. J. J. Virgo, and Mr. C. Ensor Walters. Each of them has contributed an address, and has prefixed to it a preliminary note explaining his purpose and his method of presenting his message. The Editors have written a general introduction explaining the meaning and importance of Evangelism, and giving a statement of their own position and hopes in the work which they have undertaken. They make clear that by a Modern Address they mean "one adapted to modern requirements, clothed in the language and thought of the twentieth century, couched in terms of common speech, availing itself of contemporary categories and implicit with the recognition of present needs and problems, intellectual and social." Such a volume is a useful contribution to the equipment of the Church to-day. It draws from a wide

circle of experience, and it will give a strong impetus to the much-needed revival of religion for which we all hope and pray and work. The Editors will have widespread support in their endeavour to give new effectiveness to this primary work of the Church.

In connection with the publication of *Away from Wellhausen*, which is reviewed on another page, Canon Nolloth gives some interesting particulars in a Prefatory Note. Dean Wace in a letter written shortly before his death told Canon Nolloth of the appearance of Dr. Kegel's "Los von Wellhausen" and said he would get it translated into English. The Canon suggested that Mrs. Nolloth would do it, and submit her translation to the Dean for revision. The Dean was pleased, and the work was sent him in November, when he was about to take part in the Church Assembly discussions on Prayer Book revision. The Canon says, "He took part in the debates with all his old clearness and vigour, but he never recovered from the exhaustion which followed. On December 1 we received his last letter to my wife, conveying his warm approval of her work, and adding that he would go through it more carefully when he had recovered from his fatigue. Alas! recovery was not to be. He slowly sank, and early in January, the grand old warrior-saint—as fine an example of a champion of the Church Militant as England has ever known—passed to his rest." This association of Dean Wace with the bringing out of the book will give it an additional interest in the eyes of many readers.

G. F. I.

The Missionary Magazines received during the last quarter show that the various societies appreciate the importance of interesting and well turned out literature. Among a number of first-class articles in *The Church Missionary Review* are two of special authority: "What Uganda owes to Missions," by Bishop Willis, and "Islam in India," by Dr. Zwemer. *The Outlook*, *The Mission Hospital*, *The Round World*, and *Eastward Ho!* are all in their various ways excellent.

The *East and West* also represents a wide circle of Missionary interests. Bishop Lasbrey writes a brief account of the Church in Nigeria, and the Rev. C. E. Tyndale-Biscoe a characteristic narrative under the title: "Christianity and Donkeys."
